



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 16.

NEW-HAVEN. SEPT. 13. 1828.

VOL. XIII.

### Missionary Intelligence.

#### EXTRACTS FROM THE JOURNAL OF REV. J. WOLFF.

A packet has been received from Mr. Wolff, dated Smyrna, Dec. 20, 1827, in which he gives the account of his embarkation and voyage from Malta to Smyrna.

After relating the purport of the farewell sermon which he delivered at Malta in Mr. Wilson's chapel, he mentions that he embarked on board the *Isis* on the 4th of December, and there met a Turkish Effendi, who had been taken prisoner in the battle of Navarino, and brought to Malta in a Russian frigate, and who was returning to Constantinople in the *Isis* by way of Smyrna. Mr. Wolff writes—

As he (Muhammed Effendi) speaks Persian, I entered into conversation with him; he said that perceiving I was a Philosopher, he would tell me what was written in a book called *Asar Amedee*, "It is written there, (said he) that when the time shall come that the brother shall betray his brother, the son rebel against his father, and the daughter against her mother, then will be the time that Jesus Messiah (Ysa Mesceah) shall come down from heaven and reign on earth." This soon led to a further conversation with the same Turkish gentleman, and as we were detained in the harbor of Malta by a contrary wind, I returned on shore with him for the evening, which he passed with me and my dear Lady Georgiana and some friends.

Mr. Temple, the Missionary was called upon, and he read the Scriptures and prayed in English, and I prayed afterwards in the Persian language. I gave to the Turkish gentleman the Turkish New Testament, and he read in it for a considerable time.

Dec. 8.—Muhammed Effendi observed, that when the people of Sodom sinned in the time of Lot, the Lord destroyed Sodom; and that the Mahomedans were punished in the battle of Navarino on account of their sins and iniquities. I was glad to hear such an observation from a Mahomedan, in the presence of my English friends, for I interpreted

to them what he said, and observed that it was a lesson which Christians ought to learn from this Mahomedan. Muhammed Effendi expressed himself happy to find that the English do not worship images, of which he expressed the greatest horror.

Dec. 10.—I had this evening an interesting conversation with the Turk Muhammed Effendi, (who is surnamed Daghestaane) about the conversion of the Jews to the belief of Jesus Christ. Muhammed Effendi said, "the Jews are a bad people, they have forsaken the law of Moses, and have killed the prophets. The Jewish nation is a bad nation, they despise all other denominations and sects; the nation is a stone." I replied, "Cannot God touch hearts even as hard as stones?"

Muhammed Effendi. The Jews are harder than stones.

Myself. Cannot God change hearts harder than stones?

To this Muhammed Effendi gave no answer, and I then preached to him that Jesus was the Son of God.

Dec. 15.—I conversed again with Muhammed Effendi Daghestaane, about the felicity and comfort which a true believer in Christ Jesus feels, and of my confidence in the Jews being converted to Christ. He told me that the story of Abraham having been cast into a fiery furnace is believed by all the nations of the East.

Dec. 14.—Muhammed Effendi asked me for a whole Bible, which I gave him; and I expounded to him during breakfast the seventh chapter of Isaiah, and the second Psalm. He related to me the history of the fall of angels, and of the deluge, according to Mahomedan accounts.

The latest intelligence from Mr. Wolff is dated Alexandria, April 15, at which time both Lady Georgiana and himself, as well as their daughter, were in good health. They intended to proceed towards Jerusalem by the first opportunity.

#### Persecuted Converts in Constantinople.

It is with the deepest gratitude to Him who overrules the devices of sinful men, that

we present our readers with the following short extract from a letter written by Rev. H. D. Leeves, referring to the situation of the two persecuted converted Jews at this place. After promising more ample details at a future time, Mr. Leeves adds—

For the present, I will content myself with giving you the gratifying intelligence, that I have received letters from Constantinople, announcing the deliverance of the two converts, and of the Armenian, their fellow-sufferer, from prison. This has been effected through the exertions of the Armenians, to whose care I had confided them on my departure, and who have been long and zealously laboring to effect this object. One of them thus writes to me:—

“On Thursday, March 15, at four o’clock in the evening, by order of his majesty the Grand Seigneur, the two poor Christian Jews and the Armenian, Bagtasar, were liberated from the Bagnio. Bagtasar went to his own house, and the two others were sent to our Patriarch, who received them with pleasure, and with parental affection. On Friday morning I had the honor of going to see them, and of clothing them with their new clothes with my own hands. I consider it as a favor of Almighty God to have seen and ministered to the wants of these persons, and I thank him for that moment.

“You will learn more at length from the Vertabet Joseph the circumstances of the liberation of these now happy men. With how many trials has the good God proved them. His holy will be praised!”

I must just add, that the unhappy backslider Peter still remained in prison, when the letters were sent off. Having professed himself to be again a Jew, the Armenians did not, and could not, interest themselves about him. Providence has very remarkably ordered this matter. May he be made sensible, by this additional trial, of his guilt in denying his Saviour, and may grace and pardon be in store for him!—*London Jewish Ex.*

#### CEYLON.

*Church Miss. Soc.*—A Jew, who came to Cotta some time since in distressed circumstances, was engaged there as Hebrew teacher to some students: he was then greatly prejudiced against Christianity; but appearing subsequently to receive it with sincerity, he was admitted to baptism on the 4th of November, by the Rev. S. Lambrick, by the name of Samuel, after having been nine months under instruction. The Rev. James Selkirk writes—

It was known throughout the village that the Jew was to be baptised, and the people came in great numbers. Never, I believe,

since a Mission was established here, has so great an assemblage of natives been known to attend divine service: the place of worship was completely filled, and many were obliged to stand on the outside: they were all invited to remain and witness the ceremony; though, being in English, few could understand any part of it, except those connected with the Mission. A brief exhortation to the people, to come and also embrace the same Saviour whom he had found to be so precious to himself, was read in Cingalese, by Mr. Lambrick, in behalf of the Jew, to which they paid much attention. The Jew answered very distinctly to the questions in the Baptismal Service proposed to him; and, if we may judge from his manner, was much impressed, and seemed to feel the importance of the service in which he was engaged.

[*Miss. Reg.*

#### SOUTH SEA ISLANDS.

*Extracts from a letter of Rev. Daniel Tyerman and George Bennet, Esq., the deputation of the London Missionary Society to the South Sea Islands, &c. &c. dated*

MAURITIUS, Dec. 7, 1827.

We have had the pleasure of seeing all the young brethren and their wives, who lately arrived at the Madras Presidency, and are most highly pleased with them. They are an honor to the Society, and will prove, we trust, a blessing to the cause. They have gone to their respective stations in good health; and we are happy to add, that this blessing is enjoyed by our esteemed brethren there in general, excepting Mr. Beynon, who, we regret to say, suffers much from the climate at Bellary; but when we last saw him he was something better. Ere this reaches you we presume that Mr. and Mrs. Lillie will have reached England. On our arrival at Belgaum, he consulted us on the state of his health. Such were the medical gentleman's views of his case, as well as our own, that we were perfectly convinced that to detain him here would be to risk his life without any hope of his ever being an efficient missionary; and no alternative was left us but advise his immediate removal from India. We regard him as a very valuable young man, and of considerable promise as a missionary; and deeply regret his being obliged from the climate not suiting his constitution to return. The death of Mr. Trawin filled us with sorrow. It is a great loss to the cause. We regarded him as one of the best of men, and one of the most able and devoted of missionaries. We know not his superior, and have but rarely seen his equal. But the will of the Lord be done.

As it respects ourselves, we are over-



whelmed with a sense of the divine goodness and our own obligations. Our wonted good health is continued without interruption, notwithstanding our perpetual exposure to danger and disease through the whole of our tour in Southern India, in visiting all the missionary stations—a tour of not less than three thousand miles, during which we were exposed to almost all imaginable varieties of climate, and of trials, during nearly eight months' incessant exertion. But goodness and mercy followed us all the way, and we completed our long and most interesting journey in as good health as when we commenced it. O how much we owe to God, for favors so distinguishing!

#### *State of the Mission at Vizagapatam.*

The missionaries, Messrs. Gordon and Dawson, appear to be diligently employed in their several departments, and to the extent of their strength. Mr. Gordon is employed in the work of translation, and has got the whole of the Old Testament in a state of forwardness. He also takes part in the English services, and every evening visits some of the schools. He is highly esteemed by the people, and appears to be a truly excellent man; but we regret to say that his health appears to be in a very precarious state. His illness has continued for the last four months. A voyage is recommended by his medical adviser, as being essentially necessary to his restoration. He is said to have a very extensive knowledge of the Teloo-goo language.

The School department is immediately under the direction of Mr. Dawson. The schools are in excellent condition. There are at this time twelve in connexion with this mission in the town and neighborhood. One of them is a school of girls, under the kind care of Mrs. Vaughan. Two of the schools are composed of country-born children; the rest are the children of Hindoos, with a mixture of Mohammedans. Besides the girls' school, there are several girls at the boys' schools, both in the town and villages. All these schools are conducted entirely on Christian principles; the Scriptures are read, Watts' Catechism is taught &c. They also learn writing and ciphering. The masters, in general, appear to be suitable and well-selected men.

Though our time was very limited here, yet, with great exertion, we saw all the schools, generally at their own school-rooms; but, in an instance or two, two or three schools assembled in the same place. In examining these both in reading and also as to their knowledge of the principles of Christianity, we had every reason to be well satisfied. No schools in India, so far as we have yet gone,

are in a better state. All the school-rooms are remarkably neat and clean, with sand strewed over the floors, on which the children write with their fingers. There are many children among them of respectable parents.

There are besides these twelve schools, two others in the town for Indo-Britons, and one kept by a poor private soldier gratis. So that there are fifteen schools in the town and its vicinity, containing about 400 children of both sexes, all under direct Christian instruction and highly promising. This statement includes the orphan schools, of about forty girls and thirty boys, mostly the descendants of European parents. We are happy to state also that they appear to be well and very frequently superintended—each school being visited several times in the week, and carefully examined as to their proficiency.

The brethren are not in the habit of preaching formally to the natives. But in visiting the schools, the people assemble around them, when they address them, while catechising the children. This is an excellent method: but we wish that it were accompanied by preaching in the streets and bazars. Much religious knowledge has been, however, diffused among the people by these means, by distributing tracts, &c. Much prejudice has been removed, though much still remains.

#### A WORD TO THE ENEMIES OF FOREIGN MISSIONS.

My friend! you read the English language, are you of English origin? Go back, then, in the line of your ancestors, and in less than thirty steps you will come to a poor Pagan, half naked and houseless, in the forest of Britain, bowing the knee to Thor and Woden, and preparing, perhaps, to immolate his child on the altar of his idol. And who is that venerable man standing by his side, with the blessed book in his hand, reflecting the light of heaven upon his darkened mind, and opening to his vision the only way to temporal and eternal blessedness. It is a Christian missionary, who has left a far distant home, to save that poor man and his countrymen from the ruin which threatened them. And, blessed be God! his labor was not in vain; and the light which they received, they imparted to their children, and to their children's children, and as it descended, it grew brighter and spread wider, till now Thirty Millions of people rejoice in its beams.

My friend! look around you and count your blessings—your pleasant fire-side and home—the security with which you lie down, and rise up, and go forth to your labor—the thousand conveniences with which art has filled your dwelling: look abroad, over your country, and see her flourishing cities—her peaceful villages—her fields smiling with plenty—her ships gathering the riches of every climate—her institutions of learning and piety—and above all, that noble monument of civil and religious liberty, which is the admiration of

the nations—and say, which of all these do you not owe, under God to that Christian missionary. Oh! then despise not the holy men, who, like him, have gone to carry the word of life to the idolators of India, of Burmah, of Owyhee, and of our own forests. Despise them not, but speed them on their way, and as you have freely received, freely give of that light to all who sit in darkness and the shadow of death.—*Chris. Almanac for 1829.*

### Miscellaneous.

#### RUSSIAN BIBLE SOCIETY.

I feel much grieved, said Dr. Patterson, to reflect that the exertions of Bible Societies in this country, and particularly abroad, should have been crippled in measure of late, and I feel doubly grieved when I reflect that this has been the case with the Russian Bible Society, an institution which has done more to fill the world with Bibles than any other similar institution, your own alone excepted; and, in proof of this, let me state what it was able to perform during the fourteen years of its existence. In that period we were enabled, by the divine blessing, to translate the Scriptures, or part of the Scriptures, into 17 languages, in which they were never before printed; we printed them in all, in 30 different languages, and put them in circulation in 45. The whole number of copies of the Scriptures which were printed was no fewer than 376,106; and when I quitted Petersburg in May last, to return to this country, I left in the Depository of that city, about two hundred thousand copies; so that making allowance for what may remain unsold, it will appear that six hundred thousand copies have been put in circulation. Let none say this is a small number compared with the millions of Russians; it is at least one copy to twenty families in that vast empire; and I trust there is not a village in Russia in which the leaven of the gospel has not been deposited by the Bible Society. And if we believe that "the kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened," I am convinced we shall neither despise what has been done, nor call it a day of small things. And I am happy to be able to state to this venerable meeting, that the leaven of the Gospel has begun to ferment in that vast empire; that it is diffusing its sacred influence far and wide; and we have reason to hope that its blessed effects will ere long be felt on the whole mass. But, of all the great things which we were enabled, by the blessing of God, to effect in Russia, the greatest of all was, our having succeeded in giving the people the New Testament, the Book of Psalms, and the first eight Books of the Old Testament in Modern Russ; and of these we printed three hundred and twenty-four thousand copies. I am persuaded, that if the Russian Bible Society had done no more than this, and this Society had done no more than been instrumental in directly promoting this glorious result, that both they and you would have merited the eternal gratitude of the church of the living God; and I am persuaded that this circumstance alone will form an era in Russia, and an era in the history of the church of Christ upon earth. I

recollect, in the year 1812, when I had the honor of presenting a Memorial in your name to the great and good Alexander, praying his sanction to the formation of a Bible Society in Russia, in which I had incidentally mentioned our design of giving the Calmucs the Scriptures in their language, he remarked to Prince Galitzin: "I rejoice to see that the Calmucs are to have the Scriptures in their own tongue; but it grieves me to see that nothing is to be done for my Russian subjects;" and it is to this feeling in that august Monarch, that Russia is indebted for the best boon ever bestowed upon her—the Holy Scriptures in her own vernacular tongue. I regret to state that circumstances have taken place which have much altered the appearance of things in that country, as it regards the Bible Society.—I will not refer further to them; but take this opportunity of stating, that there are indications that ere long the Bible Society in Russia, shall be restored in all its glory, and go hand in hand with you in making the word of eternal life to run and be glorified to the utmost ends of the earth.

It gives me peculiar pleasure to be able to state, that his Imperial Majesty has, on every occasion, showed himself decidedly friendly to the circulation of the Scriptures in this country; and I hope ere long, to be able to redeem the pledge which I gave him in May last, to return to my post, and assist in circulating the Scriptures through all the regions of that vast empire.

Dr. Patterson, further remarked that with all that the British and Foreign Bible Society and similar Institutions have been enabled to effect in the last twenty-four years, I do not suppose that there exists at this moment twenty millions of copies of the Scriptures on the face of the earth; and what are twenty millions among the thousand millions of its inhabitants! There must be at least two hundred and thirty millions of families as yet shut out from the waters of life; and what are we doing to supply these two hundred and thirty millions of families with the word of God? Why, I find, from your own reports, that not more than half a million of copies are issued annually by all the Bible Societies in the world: and, at this rate, it would require four hundred and sixty years before we could supply all the families of mankind with this Sacred Book and this without any allowance for the injuries of time.

#### AMERICAN BIBLE SOCIETY.

During the last two years, the Managers of this Society have said comparatively little to their Auxiliaries on the subject of *payment for Books*. They have made much greater efforts to induce their Auxiliaries to *explore* the wants of their respective districts, and to supply their destitute with the sacred volume. Having had a few thousand dollars of surplus funds on hand, the managers have been able to furnish many books on credit, and still to continue their operations of printing and binding. The late unparalleled demand for books, has greatly increased the application for credit, so that not less than 50,000 dollars have now become due. Wishing still to accommodate Auxiliaries, and unwilling to stop the presses, the managers have recently been under the necessity



of borrowing money, and the Society now labors under no little embarrassment. The expenses of the establishment for paper, printing and binding, are now not far from 10,000 dollars per month, and must be increased still more to meet the pressing demands for the word of life. What is to be done? The Society does not *belong* to the board which superintends its affairs. It belongs to the great Christian family of the United States.—What then, we repeat, is to be done? Shall some of the *thirty* presses stop? Shall some of the *one hundred and seventy* hands employed be dismissed? Shall Auxiliaries send for bibles to supply the destitute around them, and be told that they cannot be supplied with these sacred messages? The answer to these inquiries, rests with friends of revealed truth—with the Auxiliary and Branch Societies, and benevolent individuals. The managers have greatly enlarged their apparatus for printing and binding, and if *means* are furnished, Bibles to almost any amount can be prepared.—Let then the Auxiliaries prepare for an effort. Let those which can, forward without delay their dues to the parent society. Let as many as can in future, pay for their books at the time of purchase. This will greatly facilitate the operations of the society.

We have thus far spoken of books delivered to purchasers, to auxiliaries. But there is another view of the Bible Cause to be taken. Whence are to come the means to prepare the scriptures for such auxiliaries as cannot supply their own wants? What is to be done to enable the society to send forth the bible to Spanish America, to Greece, to Ceylon? One thousand dollars are now wanted to send this blessed book to the Greeks, and twice that sum to send it to Ceylon, where the missionaries are requesting it for their schools.—The auxiliaries therefore ought to do more than simply to supply their own wants; they should if possible, forward a surplus to supply the wants of those who are sitting in the region and shadow of death. This great society has something more to do than merely to circulate the bible throughout our own country—it has the world for its field, and should feel that its work is never done till every nation under heaven is blessed with the light of revelation.

#### AMERICAN TRACT SOCIETY.

MESSRS. EDITORS—I have, for several weeks, read in your excellent paper an account of the pressing wants of the American Tract Society. As I have often heard of the great good accomplished by the publications of that Institution, I was extremely sorry to learn that several of its presses must be speedily stopped, unless immediate and efficient aid should be received. As a professed friend of Zion, I was led to inquire whether I could not do something. But the common excuse, “I cannot afford it,” had too much influence upon me; and I did not, until the nature of my excuse was suggested in the article in your last paper, on superfluity of dress, make up my mind to give. In reading that excellent piece, to which I beg leave to refer all the *female friends* of benevolence, I became seriously convinced, that in my accustomed conformity to the fashionable circles in which I had moved, I had, in merely ornamental useless articles of dress, spent much

money without any regard to the glory of God, and had forgotten or neglected the Divine exhortation requiring “women to adorn themselves not with gold, or pearls, or costly array.” With these convictions, I send you some useless ornaments which I cannot conscientiously use, while so many are perishing for the bread of life. Please dispose of them for their value, and give the avails to the American Tract Society. It will purchase, a few thousand pages of Tracts, which, with the blessings of heaven, may save a soul from death and add another gem to the crown of our exalted Redeemer.—*N. Y. Obs.*]

#### Extract of a letter to the Secretary of the American Tract Society.

The American Tract Society is an institution which is ever near my heart, because its publications have been so signally blessed of God, to the conversion of perishing sinners; and because destitute multitudes in our own and in foreign lands are calling loudly for these messengers of salvation to guide them in their road to heaven. It was therefore with the most painful regret that I learned from your statement, that several of your presses must be stopped unless funds should be speedily sent to replenish your treasury. While endeavoring to devise some way to aid your excellent Institution, an article on superfluity of dress in the New-York Observer suggested the plan. The writer of that article shows how easy it would be for females, by denying themselves the useless ornaments of dress, to replenish the funds of our benevolent Institutions. I have long been convinced that many useless ornaments are worn by female professors of religion, which according to *Scripture* rules are hardly becoming women professing godliness. On making a profession of religion, therefore, I felt bound to lay aside all superfluous articles of dress, and I now cheerfully embrace the opportunity of forwarding you a gold chain, the avails of which I will thank you to appropriate to the gratuitous distribution of Tracts among the perishing thousands of our brethren in the great valley of the Mississippi. If but one soul is saved by my feeble aid, and any encouragement is received by you to go forward in your labor of love, a most ample reward will be mine. —*ib* ]

*A Female Friend to Tracts*

#### INFIDEL CLUB DISPERSED.

The Rev. J. Blackburn, related, before the London Tract Society, the following fact:

A Lady connected with a northern branch of the Christian Instruction Society, went along a little street where there was a synagogue of Satan. In one of the humble dwellings of that street, met ten or twelve infidels on the Lord's day, to read the infidel publications, and to strengthen each other in their blasphemous opinions concerning God and the Christian religion. It would have been a noble work if a band of Ministers had dispersed the assembly, and especially if they had brought their leader to the throne of grace. But it was the honorable task of a humble, widowed Christian lady to achieve the work. She left a Tract at the house; it was read by the individual who acted as the chaplain of the party. He fell before the evidence contained in the Tract; the

Spirit of God applied the reading of it to his mind; he communicated his views to the others, the meeting was dispersed, and the man who was a notorious blasphemer, now assisted at a prayer-meeting, and was one of the active co-operators in that work in which the Society was engaged.

### IMPORTANT MOVEMENT.

The Directors of the Philadelphia City Tract Society, at their meeting on Tuesday evening last, adopted the following resolutions:

*Resolved, unanimously,* That in view of the contest which is now pending between the friends and opponents of the "Union for Promoting the Observance of the Christian Sabbath," they will, in reliance upon Divine aid, proceed without delay to place within the reach of every family in this city and suburbs some judicious Tract, whose object shall be to promote the sanctification of the Sabbath.

*Resolved,* That a Committee of five be appointed to take immediate steps to have the above resolution carried into effect.

### PRESENT

OF AN ENTIRE SET OF THE LONDON SOCIETY'S PUBLICATIONS.

*Extract of a Letter from Mr. William Jones, Ass. Sec. of the Religious Tract Society, dated London, May 21, 1828.*

Your esteemed letters, by the Rev. W. Patton, duly arrived, and I am directed by the Committee to thank the American Tract Society for the present of your publications bound. We cannot do better than imitate a good example, and therefore our Committee present you, in return, *the whole of our Tracts bound, consisting of about ninety volumes.* I trust, my friend and brother, that our Societies will ever go on most harmoniously together. We feel the liveliest interest in your prosperity, and urge you forward in your great and glorious work. We trust "that by one Spirit we have all been baptised into one body," and therefore the members of our Societies are united together in Christ Jesus our Lord. We have just held our anniversary, the particulars of which you will obtain from the paper I have sent you. Rev. Mr. Patton, of your city, and Rev. Mr. Allen, of Philadelphia, gave us much interesting information. Our meeting has revived and strengthened our zeal, and we feel determined, to prosecute with increased vigor the cause entrusted to our management. Our circulation last year, amounted to nearly 10,000,000 of Tracts, exclusive of the Tracts published in foreign languages, at our expense.—*Am. Tract Mag.*

### CONVERSION OF AN INFIDEL LADY.

The Rev. George Clayton stated, that a young female, whom he had the honor to number among his flock, a young lady of education, accomplishments, and large expectations, had devoted herself in a very eminent degree to the distribution of Tracts: she leaves one, and then in about a fortnight calls in to inquire after it. While engaged in her accustomed pursuits, she dropped a Tract at a house in which the mistress of the family was a professed and avowed infidel. She had

met with some inconsistency in a religious professor of high note, which so astonished her, that she fancied all religion was a dream, and the Bible itself a cheat. She was at length, after some difficulty, prevailed upon to peruse the Tract. She read it, she pondered over it, she was convinced, she was brought under the means of religious instruction. She believed, she brought forth fruit meet for repentance. She was received into the fold of Christ, and she has walked consistently and steadfastly in the apostles' doctrine and fellowship and in breaking of bread, and in prayer; and he trusted that her immortal spirit would shine in the crown of that devoted young female, who thus saved a soul from death, and covered a multitude of sins.

Thus we might leave the ninety and nine, who comparatively need no repentance, and go after the single sheep which was lost; and if we found it, we might call in our neighbors and friends, saying, "Rejoice with me, for I have found my sheep which was lost." O, if Richmond, who was numbered among the early friends of this Institution, had received these glad tidings in the mansions of bliss, where there is joy in the presence of the angels of God over one sinner that repenteth, his golden harp had been struck afresh to that immortal song, "Thou hast redeemed us from all kindred, and tongues, and people."

*From the Spirit and Manners of the Age.*

### AN ANGEL VISIT.

On the evening of the thirty-first of December, I had been cherishing the humiliating and solemn reflections which are peculiarly suitable to the close of the year, and endeavoring to bring my mind to that view of the past, best calculated to influence the future. I had attempted to recal the prominent incidents of the twelve months which had elapsed; and, in this endeavor, I was led frequently to regret how little my memory could retain even of that most important to be remembered. I could not avoid, at such a period, looking forwards as well as backwards, and anticipating that fearful tribunal at which no occurrence shall be forgotten; while my imagination penetrated into the distant destinies which shall be dependent on its decisions. At my usual hour I retired to rest, but the train of meditation I had pursued was so important and appropriate, that imagination continued it after sense had slumbered. "In thoughts from the visions of the night, when deep sleep falleth upon man," I was mentally concerned in the following scene of interest:

I imagined myself still adding link after link to the chain of reflection, the progress of which the time for repose had interrupted; and while thus engaged, I was aware that there remained but a few moments to complete the day. I heard the clock as it tolled the knell of another year; and as it rung slowly the appointed number, each note was followed by a sting of conscience, bitterly reproaching me for my neglect of precious time. The last stroke was ringing in my ears—painful as the groan announcing the departure of a valued friend, when, notwithstanding the meditative posture in which I was sitting, I perceived that the dimness of the apartment became brighter; and on lifting my eyes to discover the cause, I was terrified at perceiving that another being was with



me in my seclusion. I saw one before me whose form indeed was human; but the bright burning glance of his eye, and the splendor which beamed forth from every part of his beautifully proportioned form, convinced me, at a glance, that it was no mortal being that I saw. The elevation of his brow gave dignity of the highest order to his countenance; but the most acute observation was indicated by his piercing eye, and inexorable justice was imprinted on his majestic features. A glittering phylactery encircled his head, upon which was written, as in letters of fire, "*The Faithful One.*" Under one arm he bore two volumes; in his hand he held a pen. I instantly knew the recording angel—the secretary of the terrible tribunal of heaven. With a trembling which convulsed my frame, I heard his unearthly accents. "Mortal!" he said, "thou wast longing to recal the events of the past year; thou art permitted to gaze upon the record of the books of God: Peruse and be wise." As he spoke thus, he opened before me one of the volumes which he had brought. In fearful apprehension, I read in it my own name, and recognized the history of my own life during the past year, with all its minutest particulars. Burning words were those which that volume contained: all the actions and circumstances of my life were registered under their respective heads in that dreadful book. I was first struck by the title—"Mercies Received." Some were there, the remembrance of which I had retained; more which were recalled after having been forgotten; but the far greater number had never been noticed at all. O! what a detail of preservations, and deliverances, and invitations, and warnings, and privileges, and bestowments! I remember that "Sabbaths" stood out in very prominent characters, as if they had been among the greatest benefits. In observing the recapitulation, I could not but be struck with one circumstance; it was, that many dispensations which I had considered curses, were enumerated here as blessings. Many a woe which had riven the heart; many a cup, whose bitterness seemed to designate it as poison, was there, verifying the language of the poet: *E'en crosses from his sovereign hand, are blessings in disguise.* Another catalogue was there; it was the enumeration of "*transgressions.*" My hand trembles as I remember them! What an immense variety of classes! Indifference—thoughtlessness—formality—ingratitude—unbelief—sins against the world—against the church—against the Father—against the Saviour—against the Sanctifier, stood at the head of their crowded battalions, as if for the purpose of driving me to despair. Not one sin was forgotten there: neglected Sabbaths—abused ordinances—misimproved time—encouraged temptations—there they stood, with no excuse—no extenuations. There was one very long class I remember well—"idle words;" and then the passage flashed like lightning across my mind: "For every idle word that men speak, they shall give account in the day of judgment." My supernatural visitant here addressed me: "Dost thou observe how small a proportion thy sins of commission bear to those of omission?" As he spoke, he pointed me to instances in the page like the following: "I was hungry and thou gavest me no meat;" "I was thirsty and thou gavest me no drink;" "I was sick and thou didst not vis-

it me." I was conscience stricken. In another part of the record I read the title—"Duties performed." Alas! how small was their number! Humble as I had been accustomed to think the estimate of my good works, I was greatly disappointed to perceive that many performances on which I had looked back with pride were omitted, "because," my visiter informed me, "the motive was impure." It was, however, with feelings of the most affecting gratification, I read beneath this record, small as it was, the following passage: "Whosoever shall give a cup of cold water only in the name of a disciple, he shall in no wise lose his reward."

While I gazed on many other similar records, such was the intense feeling which seemed to be awakened within me, that my brain grew dizzy and my eye became dim. I was awakened from this state by the touch of my supernatural instructor, who pointed me to the volume in which I had read my own terrible history, now closed, and bearing a seal, on which, with sickening heart, I read the inscription, "Reserved until the day of judgment." "And now," said the angel, "my commission is completed. Thou hast been permitted what was never granted to man before. What thinkest thou of the record? Dost thou not justly tremble? How many a line is here, which, 'dying, you could wish to blot!' I see you already shuddering at the thought of the disclosure of this volume at the day of judgment, when an assembled world shall listen to its contents. But if such be the record of one year, what must be the guilt of your whole life? Seek, then, an interest in the blood of Christ, justified by which, you shall indeed hear the repetition but not to condemnation. Pray that when the other books are opened, your name may be found in the book of life. And see the volume prepared for the history of another year: yet its page is unsullied. Time is before thee; seek to improve it. Privileges are before thee; may they prove the gate of heaven? Judgment is before thee; prepare to meet thy God!" He turned to depart; and as I seemed to hear the rustling which announced his flight, I awoke.—Was it all a dream?

#### PRAYER FOR PRISONERS.

*Messrs. Editors*—I was much impressed, not long since, with a remark, which was made by an intelligent gentleman of the legal profession, relative to prayer for prisoners. We were returning from church together. In the supplications which were offered, it had neither been forgotten nor neglected, to put up a petition in behalf of the prisoners. While the hearts of the pious in the congregation were warm with the fire of devotion, and after they had unitedly raised their strong desires in prayer for the salvation of the souls of those who go down to the sea in ships, that do business in great waters, and of those, who, in pagan lands, sit in the region and the shadow of darkness; the preacher, with singular propriety, bore the prisoner on his heart before the mercy seat, and prayed that the souls of those whose bodies were held in lawful bondage, might be delivered from the dominion and consequence of sin.

The remark which the professional gentleman alluded to, made with apparent surprise and regret, was, that "He had seldom in his life heard

a prayer from the pulpit for prisoners before." Perhaps this confession came with the greater weight, because I was aware that it was made by one, who must have known it, had prayer for prisoners been frequent: for he resides in one of the largest cities in the Union, constantly attends church, and mingles much with different denominations of Christians.

Musing on the subject as I went home, I could not satisfy myself that it is either advisable or justifiable for Christians any longer to neglect to pray for prisoners.—*ib.* HOWARD.

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 13, 1828.

### YALE COLLEGE COMMENCEMENT.

Commencement week, with all its chequered proceedings, has at length passed by, to the great credit, as usual, of our Institution, and gratification and entertainment of the friends of letters. The relief which has been felt by her friends at finding the late *tragic-farce*, which threatened an interruption to her tranquillity, so soon and quietly settled, or so fast settling, has added not a little to the gratification with which they have viewed this anniversary.

It is true that we are but repeating an old form; in saying that the graduating class acquitted themselves "uncommonly well." But there is no need of a phrase being new, to be true. There is more truth than is generally meant, in the common-place retort to such comments, that "the last is always best." The institution, we trust, is not standing still in this onward march of things, but growing wiser as she grows older—and of course her sons. Her standard is daily being elevated; her span enlarged; her care and scrutiny proportionably refined, and policy improved. During this expansion of her purposes and polity, it is not a little encouraging, too, to see her ranks and numbers enlarging;—that she has no sooner taken a sober farewell from the old class, than she may turn around and welcome a new one. The admissions for the next Freshmen Class we are informed, exceed the usual number at this time—already amounting to *fifty*.

### ORDER OF EXERCISES.

#### FORENOON.

[The Authors of the Colloquies are designated by an asterisk.]

1. Distribution of the Order of Exercises.
2. Sacred Music.
3. Prayer by the President.
4. Salutatory Oration in Latin; by Frederick A. P. Barnard, *Sheffield, Mass.*
5. Dissertation "on a late attack upon the character of Martin Luther," by Peter Lanman Huntington, *Norwich, Ct.*
6. Oration "on the romantic in character," by Edwin Stevens, *New-Canaan, Ct.*
7. Dissertation "on preserving a proper balance between the active and the receptive powers, in the cultivation of the mind," by Edward W. Casey, *New-York.*
8. Oration "on the connexion between mental advancement and national prosperity," by Edward H. C. Long, *Princess Anne, Md.*
9. Colloquial discussion of "the comparative importance of Classical Literature and the Modern Languages, in a liberal education," by Henry N. Day, *Washington, Ct.* and \*David R. Downer, *Westfield, N. J.*
10. Dissertation "on habitual Dissipation of thought," by Hiram Holcomb, *Southwick, Mass.*
11. Oration "on Symmetry in the cultivation of the Mind," by Alfred Newton, *Colchester, Ct.*
12. Oration "on the Desire of public estimation," by William Carter, *New-Canaan, Ct.*

13. Dissertation "on the influence of early Difficulties in the formation of character," by Platt T. Holly, *Greenwich, Ct.*

14. Dialogue in Latin, "de Cicerone, Oratore, et Senatore," by \*Fitch W. Taylor, *Middle Haddam, Ct.* and Alexander Y. Nicoll, *New-Brunswick, N. J.*

15. Dissertation "on the character and influence of the Literature of the present age," by Francis Porter, *Norwich, Ct.*

16. Oration "on the causes of Misanthropy," by Sherman Finch, *New Canaan, Ct.*

17. Oration "on the character of the late Mr. Canning," by Ebenezer W. Arms, *Greenfield, Mass.*

18. Dialogue, "Wallace," by Horace Binney, Jun., *Philadelphia*

Edward I. King of England, *A. Blackman.*  
Percy, his General, *W. Strong.*

Ormsby, an English Officer, *I. Stuart.*  
Bruce, heir to the Scottish throne, residing at the Court of Edward, *P. L. Huntington.*

Wallace, Leader of the revolted Scots, *F. Porter.*

Morton, *Associate* *R. H. Wickham.*  
Lindsay, *Chiefs* *H. N. Day.*  
Monteith, *an Englishman in disgrace with Edward.* *H. Binney.*

Scene, the north of England, and Scotland.

#### AFTERNOON.

1. Sacred Music.
2. Poem, "The Reign of Truth," by Henry A. Worcester, *Hollis, N. H.*
3. Oration "on a Practical Education," by Henry N. Day, *Washington, Ct.*
4. Oration "on the alledged tendency to Melancholy in Men of Genius," by Flavel Bascom, *Lebanon, Ct.*
5. Dissertation "on the Motives to high intellectual exertion in this country," by Frederick W. Chapman, *Thorndike, Ohio.*
6. Scene from a dramatic Poem, entitled "The Robber Chief;"  
Messieres, a nobleman of the Court of Charles the Bold, *H. Binney.*  
The Robber Chief, *\*P. L. Huntington.*  
Scene,—the dungeon of the Robber's Castle.
7. Dissertation "on the character and condition of the Irish People," by William Strong, *Somers, Ct.*
8. Oration "on the Man of Genius, and the Man of Discipline," by Isaac Stuart, *Andover, Mass.*
9. Oration "on the indulgence of Reverie," with the Valedictory Address, by Horace Binney, Jun., *Philadelphia.*
10. Degrees Conferred.
11. Prayer by the President.

The degree of A. B. was conferred on the following young gentlemen:

T. Gold Alvord, Ebenezer W. Arms, Frederick A. P. Barnard, Romulus Barnes, D. E. Bartlett, Flavel Bascom, Sheldon Beardsley, Levi S. Bebee, George Beecher, Horace Binney, Alfred Blackman, George Frederick Bull, William Bushnell, Benjamin S. Bynum, Walter O. Carpenter, William Carter, Joel Titus Case, Edward W. Casey, Frederick W. Chapman, Charles Chauncey, Gardon S. Coit, Orson Cowles, Rodney Curtis, Oliver E. Daggett, Henry N. Day, Cornelius P. De Wint, George H. Douglass, David R. Downer, J. Erskine Edwards, Tryon Edwards, Sherman Finch, Lemuel Foster, Thomas E. Franklin, Henry Gleason, Levi H. Goddard, Thomas H. Gregorie, George B. Hoffman, Hiram Holcomb, Platt T. Holly, William W. Hoppin, Oliver P. Hubbard, P. Lanman Huntington, Joseph Jenkins, James D. Lewis, John N. Lewis, Thomas O. Lincoln, Edward H. C. Long, J. C. Loomis, Joseph Lyman, Charles McDermott, Darius Mead, Miles T. Merwin, Volney Metcalfe, Christopher Morgan, Alfred Newton, Alexander Y. Nicoll, Samuel C. Paine, Ezra Palmer, John C. Palmer, John Otis Payson, Silas M. Penniman, George Perkins, Frederick A. Porcher, Francis Porter, Thomas Robinson, Aristides S. Smith, Horatio Nelson Smith, Edwin Stevens, George W. Strong, William Strong, Isaac Stuart, Fitch W. Taylor, Robert Tolefree, H. A. Tomlinson, Daniel J. Townsend, John Van Buren, Coburn Whitehead, Robert H. Wickham, Sidney B. Willey, William Wolcott, Horace Woodruff, Henry A. Worcester.—82.



The following alumni of the College, received the degree of Master of Arts :

Adam L. Alexander, Paul C. Grimball, George Jones, John H. Kane, Russell C. Wheeler.—Elisha S. Abernathy, John J. Abernathy, Jason Atwater, Josiah Barnes, Wm. G. Bates, Joshua Belden, Chester Birge, Wm. Bliss, Thomas H. Bond, Ebenezer Boyden, John S. Butler, Eber Carpenter, Abijah Catlin, Daniel T. Coit, Alexander Duncan, Wm. Fuller, Wm. M. Fulton, Worthington Hooker, Jabez B. Hubbard, Oliver E. Huntington, Nathan B. Ives, Algernon S. Kennedy, Wm. M. Lathrop, Charles O. Livingston, John C. March, Zechariah Mead, Joseph H. Nichols, Simeon North, Ebenezer Parker, Amos Pettingall, Wm. S. Porter, Edward E. Pynchon, Moses Raymond, Samuel Rockwell, Thomas H. Savage, Richard Smith, Stephen Topliff, Wm. Twining, Wm. H. Whittemore, Joseph Whittlesey, Stephen C. Williams, Asher H. Winslow, Geo. C. Woodruff.

The honorary degree of Master of Arts was conferred on Hon. John Alsop, of Middletown, Conn.

The degree of Doctor of Medicine was conferred on the following persons, alumni of the College :

William Barker, George Birch, Thomas P. Butler, Reuben Crandall, Jeremiah T. Denison, Edwin Carrington, Joseph N. Cowles, Joseph A. Denison, Jared Fuller, Isaac Hartshorn, Jethro Hatch, J. P. Herrick, Elisha Hutchinson, Nelson Isham, Nathan B. Ives, Frederick B. Leonard, Edwin A. Leonard, F. W. Lord, Joseph P. Peters, Daniel Porter, John T. Plummer, James W. Robbins, Ashbel Smith, James M. Smith, Phineas H. Stevens, John A. Walcott, George White, Alexander Vinton, Manning V. Winner.

*Honorary Med. Doctorates.*—Isaac Smith, Conant Catlin, Isaac Jennings, Luther Manning, Jabez L. White, Wm. Robinson, Joshua Cornwall, Henry Woodward.

The degree of Doctor of Divinity was conferred on the Rev. Wm. H. Delaney, Provost of the University of Pennsylvania.

The degree of Doctor of Laws was conferred on Samuel M. Hopkins, Esq. of Albany.

Mr. Amos Blanchard, and Mr. David L. Seymour were chosen Tutors.

#### PHI BETA KAPPA SOCIETY.

The Phi Beta Kappa Society assembled in the Centre Church, on Tuesday the 9th, at 10 o'clock, A. M. An Address from Wm. Maxwell, Esq. of New-York, was listened to with profit and pleasure.—On some points in the intellectual and moral advancement of our age and land—as it consisted in, or was concerned in, correct notions of civil government; freedom of conscience in religion; liberty of the press; new and improved modes of mental and moral education; &c.

#### SOCIETY OF THE ALUMNI OF YALE COLLEGE.

The annual meeting of the Society of Alumni was held in the College Chapel, on Tuesday evening—His Excellency, Gideon Tomlinson, Vice President, in the Chair.

The Constitution was read by the Secretary, Samuel J. Hitchcock, Esq. and a Report exhibited by the Treasurer, Wm. Leffingwell, Esq.—from which we have been permitted to take the following items, of monies subscribed during 1827.

24 subscriptions of \$50 each,	\$1200
34 " \$25 each,	850
15 " \$15 each,	225
sundry small subscriptions,	230
Total,	\$2,505

The Society were addressed, in animating and feeling appeals to their common sympathies to extend their patronage and succour to the Institution, by Professor Silliman, and Wm. Maxwell, Esq. of New-York, (late of Norfolk.)

The following Resolutions and amendments to the Constitution, were passed.

On motion by Professor Silliman—*Resolved*, That Honorary members may be admitted to this Society.

*Resolved*, That the 7th and 8th articles of the Constitution be amended, by inserting after the words "any person," the words "whether an alumnus or not."

On motion of Hon. David Daggett—*Resolved*, That the thanks of the Society be given to the Treasurer for his gratuitous services in that office.

Officers for the ensuing year—

*President*—Hon. John C. Smith, Conn.

*Vice Presidents*—Hon. Jeremiah Mason, N. H.; Hon. Samuel Hubbard, Mass.; Hon. Oliver Wolcott, Conn.; His Excellency Gov. Tomlinson, Conn.; Hon. John C. Calhoun, S. C.; Charles Chauncey, Esq. Penn.; Hon. John Jay, Hon. James Kent, Samuel Miles Hopkins, Esq. N. Y.; Daniel Wadsworth, Esq. Conn.

*Directors*—Hon. Josiah Stebbins, Me.; Hon. Asher Robbins, R. I.; Hon. Horatio Seymour, Vt.; Rev. Lyman Beecher, D. D. Mass.; Rev. Gardiner Spring, D. D. N. Y.; Rev. John Chester, D. D. N. Y.; William Jay, Esq. N. Y.; Rev. Ezra Stiles Ely, D. D. Penn.; Thos. P. Deveraux, Esq. N. C.; Hon. Stephen Elliot, S. C.; Thos. S. Gimke, Esq. S. C.; Thos. S. Williams, Esq.; Oliver D. Cook, Esq., Hon. Roger M. Sherman, Hon. James Gould, Hon. Lyman Law, Hon. Simeon Baldwin, Eneas Monson, Esq., Rev. Calvin Chapin, D. D., Hon. David Daggett, President Day, Professor Silliman, Ct.; Theodore Dwight, Esq., Arthur Tappan, Esq., Stephen Whitney, Esq., Wm. W. Woolsey, Esq., Ithiel Town, Esq., Daniel Boardman, Esq. N. Y.; Jacob Bond Ion, Esq., S. C.

*Secretary*—Samuel J. Hitchcock, Esq. New Haven.

*Treasurer*—William Leffingwell, Esq. New-Haven.

#### CONCIO AD CLERUM.

The *Concio ad Clerum* was delivered on the evening of Commencement day, at the College Chapel, by Dr. Taylor—which we understand is to be published.

#### REMEMBER THE SABBATH.

At a late meeting of the Port of London and Bethel Union Society, the Rev. Benjamin Allen, from Philadelphia, proposed one of the Resolutions. "On entering the room" he said, "a short time ago he heard some allusion made to the children, and he would mention the case of a boy in America. The boy to whom he alluded was born of pious parents, and had received good religious instruction, which unhappily did not make a due impression upon him, for on being bound apprentice, he with other boys was in the habit of breaking the Sabbath. One Sunday he was going with his skaites on his back to join his companions, when suddenly the church bell tolled upon his ear. He paused, and asked himself, "What am I going to do? I am going to break the Sabbath." He returned home, put up his skaites, and went to church. From that hour the spirit of God entered deep into his heart, and that boy was the late celebrated Joseph Eastburn. The Rev. gentleman here entered into the many particulars of Mr. Eastburn's life, his anxiety to instruct sailors, his visiting prisons, comforting the sick, consoling the afflicted, and various other Christian and benevolent acts. One particular instance of the efficacy of Mr. Eastburn's religious instruction fell within his own knowledge. The second officer of the ship in which he crossed the Atlantic for England, told him that he had been on board of a man-of-war, and had led a loose and dissolute life; but he had heard Mr. Eastburn once, and since that time he had never sworn an oath."

## Revivals of Religion.

### WATERBURY, VT.

*Extract of a Letter from the Rev. Thomas Hall, of Waterbury, Vt. to his father-in-law in Boston, dated July 15, 1828,*

"We have had, as you have learned, a most deeply interesting season for months past. The state of my people in some respects was more deplorable during winter than ever before; but God in the midst of darkness was preparing the way for the bursting forth of light. Nothing seemed to appear like a revival till about the middle of March, when a sudden death occurred; from that time the Spirit commenced his operations. The revival has been silent, powerful and deeply interesting. The exact number of hopeful subjects I do not know; but probably between 90 and 100. The most of them are in the meridian or morning of life. There are thirteen couples of young married people, subjects of the work. The change is great in the part of the town which contains my parish. In this village the change is astonishing. The work is not so powerful now as it has been. No new cases of awakening have occurred for some time. Some who were awakened are getting hopes. Opposition has been very powerful; and is yet. There has been in our part of the town much commotion on the subject of baptism, which has tended to stop the revival. We are hoping and I trust praying for the continuance of the divine influence. Prayer meetings among the young converts have been recently set up and are very interesting. None have as yet been united to the church; fifty-seven are propounded and will be received on next Lord's day. The parents and children will be separated. All the children of one family will then be received, and the father only left behind. Pray, dear parents, that the holy Spirit may continue with us; many are yet without Christ. Revivals are all around us.

### REVIVALS IN ALABAMA.

During the session of the Presbytery of Alabama, which met at Hebron Church, Greene County, on Friday, the 18th of July, a revival of religion commenced, of which the following account is given in the Alabama Herald of the 29th ultimo:

On Saturday afternoon, seats were appropriated for the accommodation of anxious inquirers. A request was made by one of the brethren that, during the singing of a hymn, those seats would be occupied by the persons for whom they were intended. That appropriate and soul-melting hymn which begins "Come humble sinner in whose breast," was sung, we believe, with the spirit and understanding also; during which, about thirty persons, arising from different parts of the congregation, came forward, proposing the important question, Men and brethren, what shall we do?

After the evening service, about as many more appeared on the anxious seats; and on the Sabbath morning, another band of humble penitents followed their example.

The church session was engaged from Saturday afternoon until about 10 o'clock on Sabbath, nearly all the time in conversation with applicants for admission to church membership. When the session had finished this protracted and pleasing exercise, those admitted were invited to assemble before the stand, that they who had not been baptised might receive the initiating ordinance, and that all might receive a word of exhortation from the father of the Presbytery. To the astonishment of a crowded assembly, and to the vast expansion of joy in pious souls, fifty-eight persons, professing to have experi-

enced a change of heart, stood up before the congregation, declaring by their conduct, "I am not ashamed to own my Lord;" eighteen of whom were baptised, and all received tokens of admission to the table of the Lord. About two hundred and forty of the professed followers of the Lord Jesus surrounded the table of their Divine Master, and rendered obedience to his dying command. There were but few idle spectators, although the congregation amounted in number perhaps to one thousand souls. Some who have hitherto treated religion with neglect, if not with contempt, were brought to say, I am almost persuaded to be a Christian. Many left the sacred encampment, mourning over their lost and ruined state. Some, we hope, ere this have obtained relief, and are now rejoicing in the Saviour. May this work go on, and spread and increase until it embrace every church of every denomination in our newly settled country, and extend to all regions of the earth, until the Lord Jesus shall reign king of nations.

### BETHEL RECORDS IN NEW-YORK.

At one of our meetings, a Commander of a vessel who had lately arrived, rose from his seat and said, "This is the first Bethel meeting I have attended in New-York. You are all strangers to me and I to you. Twelve months since nothing would have induced me to be present at these meetings, for I was on a voyage to eternal ruin,—but the Lord lately brought me to see my awful situation as a sinner, and I then immediately altered my course, and I went to my Heavenly Father, and said unto him, 'Father I have sinned against heaven, and before thee, and am no more worthy to be called thy son, I pray thee to make me as one of thy hired servants.' Blessed be God, as soon as I turned towards my Heavenly Father, he had compassion on me, and sent his Holy Spirit to visit me, and said, 'This my son was dead, and is alive again, he was lost and is found.' My heart rejoiced, and I do hope the Lord has delivered me from the adversary of my soul, and brought me into the family of Christ. I do earnestly entreat you all to pray for me that I may be saved." He then lifted up his hands and eyes to heaven, and said, "Have mercy on me, oh God, wash me thoroughly from mine iniquity, and cleanse me from my sins." After which he took a seat with his handkerchief to his eyes.

At another meeting, two Seamen made an open confession of their sins, and lamented the manner in which they had in times past trifled with serious things. But the Lord they said, had lately, while they were on the ocean, opened their eyes to their great wickedness, and they could not rest, till they had read the Bible and prayed to God for forgiveness. Their confessions and exhortations produced a great effect upon their shipmates and upon all present.

At another meeting, a Commander who was with us for the first time, arose, and after apologizing for the part he was taking, related what he had done in his childhood and youth, and how the Lord had lately interposed for the salvation of his soul. He earnestly entreated all seamen present to accept the terms of salvation as they were offered in the Gospel of our dear Redeemer, and then closed with prayer.

Another Commander who had lately arrived, after relating what the Lord had done for him since he had leaned on Jesus as the beloved of



his soul, addressed his brother-seamen as follows :  
 "My dear brethren, many of you, I fear, are anxious only for the safety of your lives and ships, while you have no concern for the salvation of your souls. I entreat you, do not live as you have done, any longer. My dear shipmates ! let us all go to Christ, and make him the beloved of our souls. He will then be always with us, where ever we are. Let us commit ourselves to him and he will guide us to the port of eternal rest. My dear friends, engage in earnest for the salvation of your souls. Strive to be delivered from the family of Satan and to be admitted into the family of Christ, that you may be prepared to enjoy him forever in heaven. Oh I do hope that not one present will trifle with religion, but will seek with his whole heart that which can alone give peace and comfort in this world and the world to come."

C. PRINCE.

September 2, 1828.

### THE GOSPEL IN PRISON.

*Extract of a letter from a clergyman in Weathersfield, Connecticut, to his friend in Philadelphia.*

The state of things in our public prison, is indeed most interesting. The silence of the prisoners when at their work ; their solitary confinement two hours during day-light, when they can read the Bible and religious books, the only ones they are allowed to have : their eating alone in their cells—the most perfect system of discipline and order ; and their attendance every morning and evening, to hear the Scriptures read and prayers, are circumstances all calculated to afford opportunity for reflection, for the operation of the truth, and for subduing the spirit. No band of soldiers were ever more perfectly subdued to order and discipline. Probably not less than twenty, (one fifth of them,) gives good evidence of a change of heart. More indulge hope. Some of the converts who have been out of prison for months, and who were the very worst of men, now live to the admiration of all Christian beholders, and to the wonder of sinners.

Probably there is not on earth another prison, where religious truth, the only effectual means of entire reform, is so happily and successfully applied. The legislators and courts of our land are yet to be convinced that religion is the only adequate and effectual remedy of crimes. The Gospel has and does accomplish what nothing else can. Here the experiment is made and the results are wonderful. Reduce our prisons to silence, and every prisoner to solitary confinement, and then give them the Gospel, and more would be effected than has yet been done, to reform the worst and most dangerous men in the community. Let them work steadily and acquire trades to support themselves after they leave. Their health demands this ; the vigor of their minds to attend to religion demands this. Let their sentence be executed in confinement and labor, but let them be treated and governed by the law of kindness and love to their souls.

Your new and great penitentiary at Philadelphia can never succeed with entire confinement without labor. The prisoners must die from inactivity, and their minds must be stupid.—*Phila.*

### THE PIONEER LINE.

*To the Editors of the New York Observer.*

Since I saw you a few weeks ago, I have spent my time at Saratoga and in the neighborhood of Utica. I have necessarily, in stages, taverns, &c. mingled much with the various orders of men, and heard many views expressed on a great variety of subjects.

There are however about four great absorbing topics on the lips of every one, and of which, as I have time, I may give you some brief account. The four topics referred to are Sabbath-breaking, Intemperance, the Presidential Election, and Free Masonry.

Immediately connected with the first topic (the only one of which I can now speak) is the Pioneer, or six-day line of stages, which runs between Albany and Buffalo. The establishment of this line under such opposing circumstances, was a Herculean undertaking ; and had it not been commenced in prayer, and blessed with more than human favor, it never could have succeeded. Though favorable to the project from the first, I confess I was not without fears that it was premature, and would succeed but slowly and perhaps fail. I am happy to say, however, that after having talked much with friends and foes, and travelled myself in the line, my fears are dispelled, and my faith firmly fixed as to the ultimate success and great utility of the undertaking.

Had the projectors of the Pioneer line been actuated by such motives as their enemies imputed to them, I should neither have expected nor wished them success. But on this point I had never any doubt. I knew those who first encouraged the great undertaking, and witnessed the fervent prayers which were offered that God would bless this and other means to stop the profanation of his holy day. I know not but some few concerned may have had a partial regard to pecuniary profit ; but this was not the case with those who have been the principal movers,—they have labored and poured out their money like water from the same motives that have led them to circulate the Bible, and send the missionary to the benighted pagan. On this point, I am not mistaken. Those whose "craft is in danger," and those who wish to make the Sabbath a day of amusement, may cry *against hypocrisy, fanaticism, and popery*, until they die ;—but after death they will see that they have been criminally mistaken, and abusive in their charges.

But while I had no doubt as to the motives of those who established the Sabbath-keeping line, I had some doubts as to the *practicability* of the undertaking. As I have intimated, however, experiment, thus far, gives animating encouragement on this latter point. The line is already well patronized, and must be still more favored when its true character is better known. The stages are new, spacious and easy, the horses are valuable and fleet, and the drivers sober, careful, and obliging men. Having one day in the week for rest, both the horses and drivers show that the Sabbath was evidently designed to be a *physical* blessing, at least, when duly observed.

I was pleased to find that so many respectable citizens, not professors of religion, patronized this six-day line. In the stage in which I came

from Utica, but three out of eleven passengers, I believe, were professors, and in an extra, the same day, having ten passengers, the proportion was about the same. So it is vain to endeavor to destroy this line by calling it "Zion's Line." "Cold water Line," &c. The truth is, almost every man who has any regard for religious institutions and good order, must, if he is not *interested or prejudiced*, favor an establishment which observes the Sabbath rather than one which does not. Supposing there were two stores in a village, the one closed on the Lord's day and the other corrupting hundreds by permitting its doors to be open, would not every respectable, sober man choose to deal with and encourage the former rather than the latter? The case is exactly parallel with the one in question, or would be, if you considered that the latter store had been long established, and had already profaned the Sabbath a thousand times, while the former had but just commenced its existence.

There is nothing in the principles on which the Pioneer line is established but what must commend itself to every man of sobriety and candor. So time will show, so the better part of community will decide. It is too late in the day to put down moral and religious conduct by ridicule or threats. The cry of *bigotry* and *puritanism* may dishearten a few weak souls from doing their duty, but there are thousands whom such tricks cannot cause to swerve. The time has been when the Christian community were afraid to speak the truth respecting the fashionably wicked, and the sneering conductors of some of the public Journals. But times are changed. The truth can now be told and nothing can long stand before her power. Men may now act from principle, and they will gain in every struggle with licentiousness. This is my first encouragement in relation to the ultimate success of the Sabbath-keeping stage-line.

The second encouragement is, that it is a safe, quiet, orderly line, where one may travel any distance without fear from drunken, careless drivers, or profane or obscene passengers. From the character of the drivers and the company found in this line I should have no hesitation if necessary, in sending a child or female friend from Albany to Buffalo unprotected. Such merits the public will in time appreciate and reward. It must be so.

From the Sabbath School Treasury.

### EARLY RELIGIOUS EDUCATION OF CHILDREN.

We believe there is a general mistake on this subject. Too many parents neglect the religious instruction of their children almost entirely. But many more, and even those who maintain, in every other respect, a consistent christian character, put off this important duty far too long. How few think of beginning in earnest, to train a child two or three years old, in the way he should go? How very few hope, or even pray for the conversion of a child four or five years of age! And yet if we turn to the biography of those who have been the most eminent for usefulness and piety, we shall find that very many gave good evidence of a change of heart even earlier than this period.

A child under five years of age attending a Sab-

bath School in this vicinity the last summer, repeatedly called up his parents in the night, crying because he had such a *wicked heart*: nor could he be pacified, until they would go and kneel by his side and pray God to give him a *new heart*. This child now gives pleasing evidence, that prayer, in his behalf, has not been offered in vain.

A professor in one of our colleges recently remarked, that the man who should give the universal impression, among christians, that efforts may be made for the conversion of children with the prospect of success, four or five years earlier than is generally supposed, would do more for the salvation of souls and the cause of Christ, than any person who has lived.

The following extract from the Memoirs of Joshua R. Griffia, written by his father is well worthy the careful attention of every affectionate parent.

"My most anxious thoughts related to the religious part of my son's education. And here, I must confess, that I found it no easy thing to determine at what period to begin, and in what manner to conduct, this better part of my son's education, a failure in which would have blasted all my fondest hopes. I can now assert, from an accurate view of my own experience, that *this important work can neither be undertaken at too early an age, nor conducted with too much simplicity and condescension*. Out of many rules which I prescribed to myself, the following are among those from which I never saw it good to depart; not to burden his memory with long forms of prayer, nor to depress his spirits by the exaction of rigorous observances, not to weary his attention by frequent and tedious discourses.

"We began with the lowest round in the ladder of divine truth, and from thence we ascended to the sublimest doctrines of our holy religion. From the works of creation we went on to the wonders of providence; from the goodness of God, to the unworthiness of man; from the depravity of human nature, to the redemption that is in Christ Jesus; and from this transient state of being, to that eternal world, in which imperfection and infelicity shall have no place. If any of these views attracted our notice, it became the subject of free conversation. When I first invited my dear son to mount with me the sacred ladder, I told him, with exultation in my countenance, that it would lead us from earth to heaven.

"His excellent mother afforded much assistance in this great work, especially in its earlier stages. She was skilled in all the proper methods of dealing with his gentle spirit, and could elevate his yielding thoughts to God, by the most familiar and engaging representations. She knew all the direct approaches to his heart, and was constantly watching the most favorable opportunities for making serious impressions upon his mind. By her piety, and her intimate acquaintance with the holy scriptures, she was prepared to entertain him with both pleasing and profitable information.—Methinks I see him, at this moment, sitting in his little chair, by the side of his tender guardian, listening to her instructions with a face of eager attention. Many a time have I seen them so occupied, while I have silently solicited a blessing upon this happy employment. Such were our joint labors to raise our willing child, step by step, towards the fountain-head of blessedness: and our



efforts were crowned with more than ordinary success. But he has now gained an elevation far beyond our sight, leaving us to remind each other, how our hearts were accustomed to burn within us, while we conversed with him by the way."

He died while a boy, supported by that religion he had for several years exemplified by a most consistent christian life.

Still more directly to this point is the language of Mrs. Dwight, mother of the late President Dwight.

"It was a maxim with her, the soundness of which her own observation through life fully confirmed, that children generally lose several years in consequence of being considered by their friends as too young to be taught. She pursued a different course with her son; she began to instruct him almost as soon as he was able to speak; and such was his eagerness as well as his capacity for improvement, that he learned the alphabet at a single lesson; and before he was four years old he was able to read the Bible with ease and correctness. With the benefit of his father's example constantly before him, enforced and recommended by the precept of his mother, he was carefully instructed in the doctrines of religion, as well as in moral duties; she taught him from the very dawn of his reason to fear God, and to keep his commandments; to be conscientiously just, kind, affectionate, charitable, and forgiving; to preserve on all occasions, and under all circumstances, the most sacred regard to truth; and to relieve the distresses, and supply the wants of the poor and unfortunate. She aimed, at a very early period, to enlighten his conscience, to make him afraid of sin, and to teach him to hope for pardon only through Christ. The impression thus made on his mind in infancy were never effaced."

#### AMERICAN EDUCATION SOCIETY.

##### *Extracts from the Twelfth Annual Report.*

##### *Number of beneficiaries received the past year.*

Ninety one young men have been received upon the funds of the Society since the last annual meeting, making the whole number who have been aided in a greater or less degree since the Society was established, thirteen years ago, six hundred and sixty. The number of young men received the year preceding that now under review was thirty five. The highest number ever received upon the funds, in any one year previous to the last, is sixty five.

##### *Aid granted to young men in their Theological Course.*

For reasons which have been stated in former reports, the Directors judged it expedient at the commencement of their operations to assist young men only in their academic and collegiate course. Believing, however, that the time has come when the friends of an educated ministry are prepared to sustain such youth through every part of their preparatory studies, and conceiving it to be highly important to the success of the system of supervision which has been adopted, that all under the patronage of the Society should be kept under its care through every stage of their progress, and be enabled to proceed without distressing embarrass-

ments to the end of their course, the Directors have thought it proper to remove former restrictions, and to open the door to candidates possessing the requisite qualifications in either stage of education. In consequence of this determination, between forty and fifty members of Theological Seminaries have been aided during the year, and the number is rapidly increasing.

##### *Whole number under patronage.*

The whole number of young men now under the patronage of the American Education Society, and of its Branches cannot be stated with perfect accuracy, as the organization which has been recently commenced has not yet been completed; but it probably does not differ widely from three hundred. They are pursuing studies in seven Theological Seminaries, twelve or fifteen Colleges, and a larger number of Academies. The plan of supervision which was mentioned in the last report, has been carried extensively into execution during the year; and while the information which it has accumulated, has furnished new evidence of the decidedly promising character of the young men generally under the patronage of the Society, it has nevertheless satisfied the Directors of their duty to withdraw their patronage from seven young men who were found deficient in the qualifications pointed out in the Constitution. In performing this painful service, the Directors have acted in concert with the Instructors of the youth referred to, and from a sacred regard to the interests of the Redeemer's kingdom. They know that the friends and benefactors of the Society demand of them entire fidelity in this respect, and they hope never to disappoint their confidence.

The Directors would not be unmindful of the good which this Society has already accomplished.

They thank God, that though the difficulties with which they have had to conflict have been many and powerful, and though the Society has scarcely passed the period of its infancy, they live to see *One hundred Pastors* settled in twelve or fifteen different States, who once stretched forth their hands to this Society for the means of usefulness. Already has the Great Head of the Church owned their labors and made them as we have cause to believe, instruments of salvation to thousands. Of sixty others who have become ministers of the everlasting Gospel, some have gone to raise the standard of the cross in the wilderness of America, or in the islands of the sea, or on the continent of Asia; some are employed in the remote regions of our own destitute population; some in carrying forward the enterprises of Christian benevolence as secretaries and agents of our largest and most efficient benevolent Societies, and some as Licentiates. Between seventy and eighty are now pursuing theological studies, about fifty are employed for a time as instructors of youth, and as many as two hundred are in earlier stages of their preparatory course.

But like the Disciples, we ask, what are these among so many destitute immortal beings? Thousands are wanted where we now have hundreds and even fifties, to meet the wants of our fellow-men. At the rate in which the work is now advancing, centuries must waste away before the tidings of a Saviour can be heard through the world. A crisis is coming, and unless we greatly mistake the signs of the time, it is not far off—when it

must be decided whether the cause of foreign and domestic missions, as well as of general benevolence shall be retarded, and the hopes of thousands destroyed, for want of laborers properly qualified to carry forward the noble designs which have been conceived for the good of mankind. On this affecting topic we have listened with pain, during the present season of religious anniversaries. Again and again have we been told that more able and devout ministers must be raised up, or the chariot of the Lord, whose sound is already heard with joy in many portions of the land, will move too slow ever to reach hundreds and thousands that are waiting its approach with longing eye and aching hearts. An enlightened and venerable professor in one of our seminaries who has long occupied a high post of observation, has said publicly, "That taking into view the missionary, as well as the pastoral service, it is probably safe to affirm, that if we had a *thousand able and faithful men* added, at once, to our present number of ministers, they might all be usefully employed."

The question then, is a plain one, and comes home directly to the heart of every lover of Jesus Christ and of every friend of mankind—Shall this deficiency be supplied? Every such heart answers yes; it can be supplied, and it must be supplied. A new spirit of prayer must go up to heaven accompanied "with strong crying and with many tears," that the Lord of the harvest will send forth laborers. Our Colleges must be had in perpetual remembrance, and the youth of our land must rise up, by thousands, and testify that our prayers are heard and answered. Hitherto, it has pleased God to take three fourths of our foreign missionaries, and more than one half of our domestic missionaries from that class of young men whom it is the object of the American Education Society, and of other similar Societies to qualify for the ministry. Actual inquiry has proved, that of 872 young men, who have been educated at the Theological Seminaries of Andover, Princeton and Auburn, 555 have been indigent youth who needed, and who have actually received, the benevolent aid of the Church; and that of 44 who have left Andover and Princeton, and devoted their lives to the work of foreign missions, 34 have been assisted by the charity of the public. To a man who is accustomed to read and understand Providence, such facts speak volumes. If we would multiply faithful laborers God has told us where we may find them, and how we may qualify them for the sacred cause which demands their services. Twelve months need not pass away before hundreds of young men may be found, who lack neither piety, nor talents, nor disposition for the work. One fact may be mentioned as a sufficient proof of this assertion. A convention met at Auburn in the western part of this state a few months ago, and resolved to aid every young man of suitable character in the western districts of New-York, who should need assistance in procuring an education for the ministry, and in less than two months there were nearly fifty applications. It is confidently believed that it is in the power of the ministers of the Presbyterian and Congregational churches alone, to find the present year, *two thousand* young men of proper character to be educated for the ministry, and to find the means of carrying them forward in their studies. Even this

would be no more, on an average, than one young man for each such minister. The question then comes back with accumulated weight—if the work which is proposed *may* be done, *shall it not be done?* If funds are wanted, shall they not be procured—if the efforts of ministers are necessary in obtaining the proper candidates, shall they not be given—and if the prayers and exertions of the whole church are wanted, shall they not be called forth immediately? The year on which we now enter is to try this question, and the happiness or woe of millions, for eternity, is suspended on the issue.

By order of the Board of Directors,  
E. CORNELIUS, Secretary.

### BENEFICIARIES.

*Extracts from the rules adopted by the American Education Society.*

1. *Who are to be regarded as candidates.*—No person shall be considered as a candidate for patronage who has not pursued classical studies for, at least, three months, and who has not attained to fourteen years of age.

2. No person shall be regarded as a candidate who does not discover promising talents, decided piety, and who is not in the way of obtaining a *thorough* classical and theological education, that is, either preparing to enter College; or a member of some regularly constituted College where a thorough classical course is pursued; or engaged in Theological studies with the design of taking a regular three years' course.

3. *Steps to be taken by applicants in obtaining patronage.*—When a young man wishes to apply for patronage, he must pursue the following steps. *First.* He must obtain unequivocal testimonials from three or more serious and respectable persons best acquainted with him and his circumstances, (e. g.) his minister, instructor, a magistrate, or some other principal man in the vicinity, stating his age, place of residence, indigence, moral and religious character including his church connexion, talents, previous education, and serious desire to devote his life to the gospel ministry. These testimonials should be *sealed* papers, that the writers of them may speak freely, concerning the character of the applicants. *Secondly.* Having obtained these testimonials the applicant must present his request for *examination and recommendation* to some Examining Committee in his neighborhood, or within the portion of the country to which he belongs. If no such Committee is known to have been appointed, the applicant or his friends may write, for information, to the Secretary of the Parent Society; or if he resides within the limit of a Branch Society, to the Secretary of that Branch.

4. *Applicants admitted on trial.*—Whenever a young man has taken the above course and been examined and recommended by an authorized Committee, to the Board of Directors of the Parent Society, or of one of its Branches, he may be *admitted on trial*, at the discretion of the Board for a period not less than three months.

### Of Appropriations.

1. *Amount of aid appropriated.*—The amount appropriated to young men under patronage shall be the least with which they can be carried forward, consistently with health and a thorough



education, after making suitable efforts to assist themselves, and receiving the aid of friends, and of other public funds.

2. *Sum per quarter.*—The sum appropriated to each young man shall not exceed *twelve* dollars per quarter to those who are preparing for college; *eighteen* dollars per quarter to those who are in college; and *twenty* dollars per quarter to those who are studying theology. The above sums may be appropriated although tuition is gratuitous, and without regard to donations in clothing and books, unless the degree of aid afforded in these ways, should be such as to justify in the opinion of the Directors a smaller appropriation.

3. *Appropriations in the form of loans.* All appropriations in money shall be made in the way of loans, for which young men, whether of age or not, shall give their note at the time of receiving them.

### INVENTION OF THE CHEROKEE ALPHABET.

*Mr. Editor.*—The following statement respecting the invention of the Cherokee Alphabet, may not be altogether uninteresting to some of your readers. I have it from a particular friend of Mr. Guess, who lived near him at the time he made his invention.

Mr. Guess is in appearance and habits a full Cherokee, though his grandfather on his father's side was a white man. He has no knowledge of any language but the Cherokee; consequently in his invention of the alphabet, he had to depend entirely on his own native resources. He was led to think on the subject of writing the Cherokee language by a conversation which took place one evening at Sauta. Some young men were making remarks on the superior talents of the white people. One said that white men could put a talk on paper, and send it to any distance, and it would be understood by those who received it. They all agreed that this was very strange, and they could not see how it could be done. Mr. Guess, after silently listening to their conversation for a while, raised himself, and, putting on an air of importance, said, "you are all fools; why the thing is very easy; I can do it myself:" and, picking up a flat stone, he commenced scratching on it with a pin, and after a few minutes read to them a sentence which he had written by making a mark for each word. This produced a laugh, and the conversation on that subject ended. But the inventive powers of Guess' mind were now roused to action; and nothing short of being able to write the Cherokee language would satisfy him. He went home, purchased materials, and sat down to paint the Cherokee language on paper. He at first thought of no way but to make a character for each word. He pursued this plan about a year, in which time he had made several thousand characters. He was then convinced that the object was not attainable in that way: but he was not discouraged. He firmly believed that there was some way in which the Cherokee language could be expressed on paper, as well as the English: and, after trying several other methods, he at length conceived the idea of dividing the words into parts. He had not proceeded far on this plan, before he found, to his great satisfaction, that the same characters would be comparatively few. After putting down, and learning all the

syllables that he could think of, he would listen to speeches, and the conversation of strangers, and whenever a word occurred which had a part, or syllable, in it, which he had not before thought of, he would bear it on his mind, until he had made a character for it. In this way he soon discovered all the syllables in the language. In forming his characters, he made some use of the English letters, as he found them in a spelling book, which he had in his possession. After commencing upon the last mentioned plan, I believe he completed his system in about a month.

During the time he was occupied in inventing the alphabet, he was strenuously opposed by all his friends and neighbors. He was frequently told that he was throwing away his time and labor, and that none but a delirious person, or an idiot, would do as he did. But this did not discourage him. He would listen to the expostulations of his friends, and then deliberately light his pipe, pull his spectacles over his eyes, and sit down to his work, without attempting to vindicate his conduct. After completing his system, he found much difficulty in persuading the people to learn it. Nor could he succeed, until he went to the Arkansas and taught a few persons there, one of whom wrote a letter to some of his friends in that nation, and sent it by Mr. Guess, who read it to the people. This letter excited much curiosity. Here was a talk in the Cherokee language, which had come all the way from the Arkansas, sealed up in paper, and yet it was very plain. This convinced many that Mr. Guess' mode of writing would be of some use. Several persons immediately determined to try to learn. They succeeded in a few days, and from this it quickly spread all over the nation, and the Cherokees (who, as a people, had always been illiterate) were in the course of a few months, without school, or expense of time or money, able to read and write in their own language.

This astonishing discovery certainly entitles Mr. Guess to the warmest gratitude of his country; and should the Cherokee language continue to be spoken, his fame will be handed down to the latest posterity.—*Cherokee Phoenix.*

### Obituary.

In this city last Monday evening, Rev. Jacob Oson.

In Southington on the 6th inst. Capt. Walter Budington, late of this city, aged 60.

In Middletown on Wednesday the 3d inst., Thomas Hubbard, Esq. Cashier of the Middletown Bank, aged 42—a worthy citizen and an excellent man.

In New-York, suddenly, on Saturday morning last, Gen. Theodorus Bailey, post master of that city, aged about 70.

In Staunton, Virginia, on the 23d ult. Rev. Enoch George, one of the Bishops of the Methodist Episcopal Church, aged about 60.

In Norwalk, Mr. Stephen St. John, aged 66, one of our most respectable inhabitants. About 5 o'clock on the evening of his death, he took his gun and went in pursuit of a flock of pigeons. At evening he had not returned, and fearful of some accident, search was made, and his lifeless body was found in a field adjoining this office, his gun lying a few feet distant.—There was no appearance of a single struggle: he had fallen in a fit, and in a moment perhaps the silver cord was broken.—*Norwalk Gaz.*

In Woodbridge, Capt. Jehu Robinson, aged 89, formerly of this city.

## Poetry.

## A PARTING SONG.

WHEN will ye think of me, my friends?

When will ye think of me?—

When the last red light, the farewell of day,  
From the rock and the river is passing away—  
When the air with a deep'ning hush is fraught,  
And the heart grows burden'd with tender thought—  
Then let it be!

When will ye think of me, kind friends?

When will ye think of me?—

When the rose of the mid-summer time  
Is fill'd with the hues of its glorious prime;  
When ye gather its bloom, as in bright hours fled,  
From the walks where my footsteps no more may tread—  
Then let it be!

When will ye think of me, sweet friends?

When will ye think of me?—

When the sudden tears o'erflow your eye  
At the sound of some olden melody;  
When ye hear the voice of a mountain stream;  
When ye feel the charm of a poet's dream;—  
Then let it be!

Thus let my memory be with you, friends!

Thus ever think of me!

Kindly and gently, but as of one  
For whom 'tis well to be fled and gone;  
As of a bird from a chain unbound,  
As of a wanderer whose home is found;—  
So let it be!

MRS. HEMANS.

## THE TRUE CHRISTIAN.

He that feareth the Lord of heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience; he is sorry with all his soul when he comes short of his duty, he walks watchfully in the denial of himself, and holds no confederacy with any lust or known sin; if he falls in the least measure, he is restless till he has made his peace, by true repentance; he is true in his promises, just in his dealings, charitable to the poor, sincere in his devotion; that will not deliberately dishonor God although with the greatest security of impunity, that has his hopes and conversation in heaven, dares not do any thing unjustly, although never so much to his advantage, and all this because he sees him that is invisible, and fears him because he loves him, fears him as well for his goodness as his greatness; such a man, whether he be an episcopalian, or a presbyterian, or independent, or anabaptist, whether he wears a surplice or wears none, whether he hears organs or hears none, whether he kneels at the communion or for conscience sake stands or sits; he has the life of religion in him, and that life acts in him and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of things indifferent. On the other side, if a man fears not the eternal God, he does commit sin with presumption, he can drink to excess, lie, swear vainly and falsely, live loosely, break his promises; such a man, although he cry down presbytery, although he be rebaptized or

declaim against it as heresy, although he fast all lent, or fast out of pretence of avoiding superstition; yet, notwithstanding these, and a thousand more external conformities or zealous oppositions of them, he wants the life of religion.

HALE.

## THE WORD APPLIED.

A little girl, between four and five years of age, on her return from hearing a preacher whom she much loved, said to her mother, "Mother, I can tell you a little of Mr. H.'s sermon; he said, 'Touch not the unclean thing.'" Her mother with a view to try if she understood the meaning of these words, replied, "Then if Mr. H. said so, I hope you will take care not to touch things that are dirty in future." The little girl smiled, and answered, "O mother, I know very well what he meant." "What did he mean?" said her mother. "He meant sin, to be sure," said the child, "and it is all the same, as if Mr. H. had said, You must not tell lies, nor do what your mother forbids you to do, nor play on Sunday, nor be cross, nor do any such things as these mother."

The answer was just. And my young reader may learn, that all sin of every kind, is uncleanness; that it is the abominable thing that the Lord hateth; and makes those who live in the practice of it utterly unfit to dwell with God, holy angels, and good men in heaven.

## A HAPPY DEATH.

The more you are acquainted with God while you live, the more willing you will be to die to go to him; for death to a child of God is nothing else but a resting with God, in whose bosom he hath often been by holy meditation when he was alive. Dr. Preston, when he was dying, used the words; "Blessed be God, though I change my place, yet I shall not change my company; for I have walked with God while I lived, and now I go to rest with God."

CALAMY.

## ANECDOTE.

On the Princess Charlotte visiting Portland Island, she was going too near the verge of the rocks, which presented a high perpendicular face to the ocean, when one of the ladies, alarmed at her boldness, implored her to go no further; she replied, in the most significant manner, "I wish every one, standing on the brink of destruction, could retrace their steps as easily as I can."

Letters received at the Office of the Religious Intelligencer during the week ending Sept. 10th, 1828.

Rev. G. H. Cowles; Joseph W. Estey; Rev. Ira Hart; Rev. James Porter; Joel Hyde; Col. Chas. Coit; Edwin Hunt; Wm. H. Moore; E. S. Sheldon; L. H. Smith; Abel Wilder; Rev. Noah H. Gillett; Wm. P. Burrall; Horace H. Hall; Willard Crafts; D. B. Lyman; Rev. B. Pinneo; Zalmon Stores; Hezron L. Ayres; James Ralston; Arnold H. Hayden; Nathl. C. Bates; A. Millar; Robert Porter; H. Colier.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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